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The names of the *fundis* now practising in Malindi are as follows :— 776 756

Mohamed bin Mhaji
Make Chocho
Habiba wa Jora
Biasha wa Ali
Shaibu wa Saburi
Fundi Ali
Fundi Matano
Said wa Famao
Hussein (a police constable)
Kiranja Mhaji
Mwalim Kai

When a *fundi* has recognised a *pepo* as one of his own, and when the bargain as to the fees to be paid has been made, he sends round to all the other *fundis* and invites them to witness his efforts to exorcise the *pepo*.

New clothes must be bought for the *pepo* in all cases, and they are worn by the patient in the manner of the tribe to which the *pepo* belongs.

The following are detailed descriptions of the procedure followed in exorcising the various kinds of *pepo* who are believed to seize people in Malindi :— 776 756 782 757 171

PEPO YA KI-GALLA.

On being called to see a sick person the *fundi* examines the patient and decides whether he is suffering from *pepo* or not. As a rule the decision is in the affirmative. He then orders a "*sadaka*" or sacrifice of food to be made. This varies according to circumstances of the patient and his relations, but it usually consists of boiled rice and goats' meat or fowl. The relations and friends of the sick person partake of this, as well as the *fundi* and his drummers. But before the meal begins, a *mualim* or person versed in the prayers of the Koran is called in and the *fathiha—Illa kathrati el habibi Muhamad Nabbi al mustafa* is read over three times. Both prayers and feast take place just outside the house of the patient. But the women remain inside, and the food is taken in to them.

The *fundi* then goes and gets the native medicine necessary to make the *pepo* come into the head of the patient, and state what it wants as propitiation in order to induce it to leave the body of the patient. The medicine used consists of the leaves and small roots of certain trees to be found in the bush. The special kinds of trees used are professional secrets of the *fundis*, each of whom has his own prescription. Certain kinds of sea-weed gathered from coral rocks at low water are sometimes used, and these together with the roots and leaves are pounded together so as to form a paste which is mixed with water and placed in a pot to boil over a fire in the sick-room. The patient is then made to sit on a stool or native bed

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776 over the pot, or as close as possible, and is entirely covered over with a sheet so as
756 to receive all the vapour from the pot and the heat from the fire.
782
757 While this primitive method of giving a Turkish bath is being carried out, the
171 *fundi* chants an appropriate song of praise to the *pepo*, and the women, if they know the song, join in and clap their hands in time to the tune. This ceremony takes place soon after sunrise, at mid-day, and in the evening from about 7 p.m. to 8.30 or 9 p.m., each session lasting about an hour to an hour and a half, more or less. After each session the *fundi* questions the *pepo* to ascertain what *pepo* he has to deal with and what propitiation it requires, but the *pepo* may refuse to speak at once, and the same ceremonial is repeated every day up to seven days. If by that time the *pepo* has not spoken, the *fundi* usually comes to the conclusion that the *pepo* in question is not one of his clientele, and he suggests that some other *fundi* be called in.

If, however, success is attained in making the *pepo* speak through the lips of the patient, which is very often the case owing to leading questions being asked by the *fundi*, and perhaps to a certain amount of mental ascendancy on his part, to which a hypnotic element may not be foreign, arrangements are then made to fulfil the desires of the *pepo*, which invariably take the form of an *ngoma* or dance repeated every day for seven days, with or without a *pepo* feast, and a male goat to be ridden by the *pepo* on the last day of the dance.

776 Before the dancing begins, new clothes are bought for the *pepo*, and the patient
535 puts them on. If the latter is a man, a white cloth is tied round his chest and hangs
756 down to his feet and another white cloth is put over the head and shoulders in such
171 a manner as to leave only the face visible, the head and neck being covered. A pair of white cotton trousers tight at the ankle are also worn. If the patient is a woman the same clothes are worn, but the first-mentioned cloth is tied round her waist, and not round the chest as in the case of the man.

Guests are invited, both men and women, but the majority of the dancers at an *ngoma ya pepo* are women. The latter are the only ones allowed to enter the sick room, except the *fundi* and his drummers, and one or two male guests by request of the relations of the patient. The *fundi* and his drummers may also sit in the *ukumbi*, or entrance to the house, according to the wishes of the relations.

The dancing begins at eight or nine o'clock in the morning and lasts for two or three hours, or until the patient, impelled by the *pepo*, lifts his hands as a sign of having had enough for the time being. A second session takes place the same day from about 6 p.m. till 9 p.m., and so on every day till the seventh day.

535 *Pepo ya ki-galla* generally begins to take part in the dancing on the third
755 day of the dance. The patient, while still seated, begins to jerk his shoulders back-
171 wards and forwards and up and down, in time to the drumming. Then he gradually rises from his seat. A fly-switch, made from the tail of any wild animal which could be used for the purpose is placed in one hand, and a small calabash filled with leaves

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As soon as the patient is strong enough, dark blue cotton clothes are put on him as in the manner of the *pepo ya ki-shakini*, and he then sits up, and ultimately as he gets stronger he takes part in the dancing, which is of the same style as that of the *pepo ya ki-shakini*. He also wears a *shumburere* hat and a *torosi* (described in the *pepo ya ki-shakini*), and waves a fly-switch. The dance may be protracted to three weeks, as the illness is sometimes very stubborn. A person who has once suffered from *pepo ng'ombe* can never again tolerate the sight or smell of beef, whether raw or cooked, and sometimes even faints at the sight of it.

On being questioned as to where they come from, the *pepo ngombe* state that their home is in Guran at Bwana Manolo's. There is no country known in Malindi by this name.

Some of the names of *pepo ngombe* known in Malindi are: Darsheh wa Losinga, Darsan wa Bwana Manolo, Darwesh wa Bwana Msija, Lisiji wa Mpinde, Suta wa Bwana Darwasi.

The same drums are used as in the *pepo ya ki-galla* dance.

PEPO YA PUNDA.

This is a most serious illness, the majority of cases proving fatal. The name *pepo punda* is due to the noises which the patient makes, and which may be assimilated, with a good stretch of imagination, to the braying of a donkey. There is, however, no similarity at all, the noises made by the patient being merely hollow groans of pain, for the disease is extremely painful, and from the symptoms there is no doubt whatever that the *pepo punda* is tetanus.

The patient cannot speak. No drumming or dancing is allowed. Native medicine only is given to drive out the *pepo*. This medicine consists of a mixture of the following ingredients: *koto* (a root imported from Arabia), *udi-il-karah* (an astringent wood from Arabia), *arkisus* (a wood with a taste like pepper, from Arabia), *habbasoda* (a small seed like a cummin seed, but black, from Arabia), *khardal-filfil* (a root from Arabia with a taste like mustard), common black pepper, *yayi leusi* (a seed like blasting powder with a bitter taste, from Arabia), mustard seed, garlic, *shimari* (a seed like cummin seed), *zatari* (dried aromatic leaves imported from Arabia), also the horn or hoof of a black cow pounded up to powder. All these ingredients are boiled together and given to the unfortunate patient to drink.

A piece of hard wood scraped clean is placed between the teeth so as to allow of his being given medicine after the lower jaw has become rigid.

As soon as the spine of the sick person becomes arched, a fire is lighted in the sick room. A mixture is then made from donkey's dung, dog's excreta, garlic, *mouge*, (asafœtida), sulphur and *sunduna* (a black kind of seaweed). All this is made into a paste by the addition of castor-oil, and lumps of it are cast on to the fire, from

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in the middle of the night? Will they be able to do anything for our patient? We stand, like beggars, in front of the house allotted to us, waiting for an answer to our knocks and shouts. The painful uncertainty does not, however, last for long, for the owner of the house opens the door and gives immediate instructions for a part of the roof to be cleared for us, and the village medicine-woman is summoned. Whilst awaiting her arrival, we cut open the dark-blue poisoned spot with a pocket-knife in order to suck out some of the poison. The old woman arrives and we are glad to leave the treatment to her expert knowledge; she rubs the wound with garlic and before long the pain is somewhat less acute. Meanwhile, our host and the male members of his family have brought everything that we need, and we lay our tired heads down that evening with a feeling of great gratitude and forget our troubles. We learn yet again, under the care of our Ḥaḍramī host, that it is a sacred duty imposed by religion itself to receive hospitably the traveller who, passing by night, should knock at the door. The whole caravan crouches together in brotherly fashion on the roof-terrace. A huge amount of food is prepared by our *muqaddam*, who himself likes good food and plenty of it, as do most of the Bedouins who are with us and have only come for the reward of free meals. We enjoy many glasses of hot, weak tea with lemon, with which we eat some dates and biscuits. It is long past midnight before our brown travelling companions, replete with food and after much talk and quarrelling, at last lay themselves down to sleep.

5. FUGHMA AND THEN THE HEART'S DESIRE OF EVERY ḤAḌRAMĪ.

On June 1st we set off early; it is barely five o'clock when the caravan leaves es-Sōm, which is just awakening from sleep. One is forced to get up directly after sunrise in this country, where everyone sleeps in the open air. We can see

† [from a scorpion's bite --Analyst]

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people had a remedy which they unanimously declared to be unfailing, namely, a large spoonful of fine pepper. I conquered my distrust and managed to get down half a spoonful. The cure was not so immediate as my medical advisers had expected, but I was at least able to go on with the caravan in the afternoon, and we left that unhealthy spot with a sigh of relief.

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